

How to Develop Receptivity

Five Circular Letters

Kirpal Singh

*"Man's only duty is to be ever grateful to God
for His innumerable gifts and blessings."*

I have written books without any copyright — no rights reserved — because it is a Gift of God, given by God, as much as sunlight; other gifts of God are also free.

— from a talk by Kirpal Singh, with the author of a book after a talk to students of religion at Santa Clara University, San Jose, California on November 16, 1972.

The text of this book is the same as what was published during the lifetime of Kirpal Singh. Aside from punctuation and capitalization corrections, no changes have been made to the text; it is exactly the same as what was approved by the Master.

The contents of *How to Develop Receptivity* were issued in five parts between 1969 and 1973, on the dates indicated in the text. The first three parts were collected in a booklet titled *Receptivity* in February 1970. The last two were added later because the Master refers to them as a group in circular number V.

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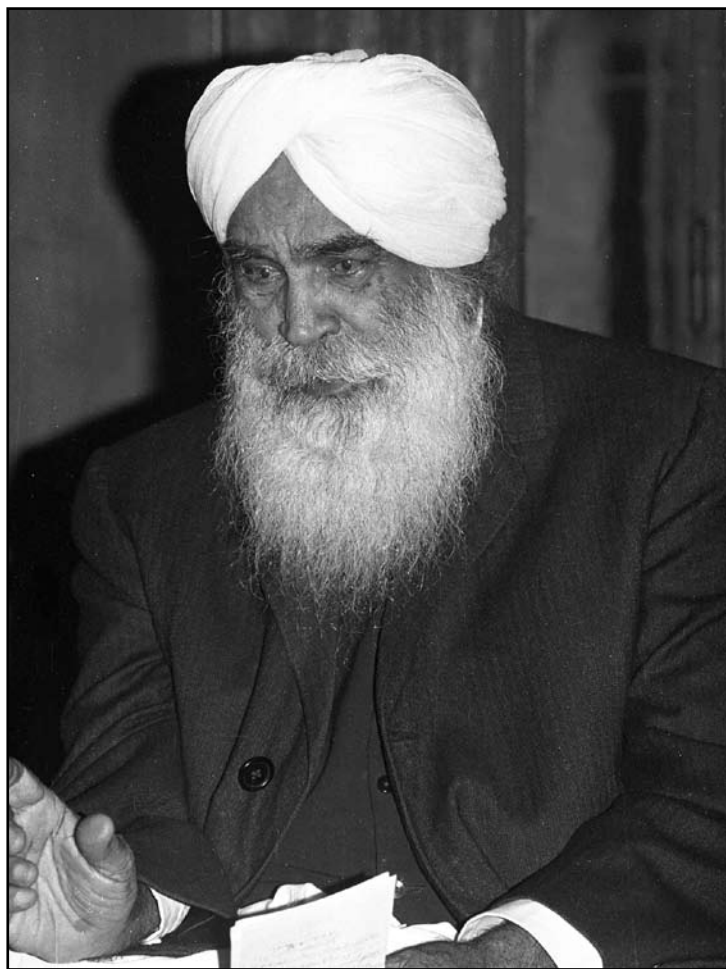
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Sant Kirpal Singh Ji
(1894-1974)



Sawan Singh Ji Maharaj
(1858-1948)

*Dedicated
to the Almighty God
working through all Masters who have come
and Baba Sawan Singh Ji Maharaj
at whose lotus feet
the writer imbibed sweet elixir of
Holy Naam — the Word*

Sant Kirpal Singh passed on from this earth in 1974. Therefore, He is no longer taking on new people to guide out of this world and back to God. He left many books that explain, as much as can be conferred in a worldly language, the meaning of life. The books and the Ruhani Satsang website <http://www.RuhaniSatsangUSA.org/> are maintained to help stir an interest in God and to help people know what to look for in their search for the way back home.

When asked about a successor, we can only offer this quotation from the Master:

Today there is a great awakening beginning. Some have got the answer, some have not, but the search to solve the mystery of life has been born all over the world. The day that question arises in the mind is the greatest day of one's life, for once it is born, it does not succumb until it is satisfied.

So, make your life an example of the teachings you follow — live up to them.

If you have a strong desire to get it, then God Himself will make the arrangements for you.

[Excerpts from a talk published in the January 1971 edition of *Sat Sandesh*]

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It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's Words, then that is a sign that you are growing in love for Him; and the more you grow in love for Him, the more receptivity you will develop.

From *The Need for Receptivity*

You should put just as much devotion and attention into keeping your diary as you put into your meditations.

From *The God-like Life*

In my Circular of June 13, I advised the initiate who had some problem or question to which he required an answer, to sit quietly in a receptive mood, thereby attuning himself to the gracious Master Power within him. Then he would surely receive his answer and have full confidence as to what course of action he should take.

From *How to Develop Receptivity
to the Master Power Within You*

So, if no apparent inner headway is achieved, know it for sure that the ground is being watered. Every time you sit, you are creating a habit which one day the mind will accept as in its best interest, as opposed to its present habit of seeking enjoyment in outside things. Habit strengthens into nature, and this is the reason for the present difficulties experienced by the dear ones in their routine meditations.

From *Meditation and Spiritual Progress*

Last but not the least, there is a cardinal need for developing inner receptivity. The Master Power, as you all know, is not confined to any particular place. It is working in and around you. You have but to turn your face towards Him inwardly to get the required help and guidance wherever necessary. Learn to sit still and be mentally still, and the silence thus generated will be more vocal than words spoken or written; and you will have an instantaneous solution not only to your personal problems but to the problems of others as well. This is the greatest secret of success.

From *Turn to the Master Within*

I

The Need for Receptivity

June 13, 1969

Dear Ones:

OVER the past two years, the foreign correspondence has almost doubled, and the time which I have to take to attend to it has increased correspondingly. Over the same period of time, my commitments here in India have also greatly increased.

Much of the time that I spend in doing the foreign correspondence could be saved if the Representatives and Group Leaders played a greater part in looking after the areas and individual Satsangs for which they are responsible.

By giving due consideration to their responsibilities and by setting a good example, the causes that prompt the dear ones to write numerous letters to me on routine matters concerning the running of Satsang affairs would be avoided. In addition, the majority of the basic questions asked by those non-initiates who are interested in the Teachings of the Master as well as by initiates could and should be dealt with by the

Group Leaders, who can answer from their own level or by referring the questioner to one or the other of the books written by me. I have written books on almost all phases of Spirituality, which contain the answers to most of the questions that non-initiates or those already put on the Way may care to ask, but still letters keep coming in asking questions which could be answered by giving a proper study to the books.

The time has come for all Group Leaders and Representatives to evaluate their positions and be ready to assume larger responsibilities than they have hitherto carried out. They should have sufficient knowledge of the Teachings to be able to answer most questions on the Path and also deal with questions asked on comparative religions, with special reference to the Bible, when compared to the Surat Shabd Yoga. If a Group Leader believes that he/she cannot answer a particular question or solve a particular situation, the matter may be referred to the Representative for reply. If a Representative believes that he/she cannot deal with it honestly, only then should it be referred to me.

I should also like to say a few words about the numerous personal problems which the dear ones refer to me for a solution to their difficulties. While I am happy to give the right guidance, it should also be remembered that those initiated by me are looked after by the gracious Master

Power working overhead, Who is ever with His children and can solve all of their problems if they but put themselves in a receptive mood. In this regard, an application of sound common sense together with a calm consideration of the facts can work wonders in developing receptivity to the Master Power. Receptivity is the key which can not only solve your material difficulties, but also unlock the Kingdom of Heaven within you.

At the time of Initiation, the Master imparts His own life impulse. When we remember Him, He remembers us, with all His heart and soul. He is not the body. He is the Word made flesh. To get the full benefit of the Master Power, the disciple must develop receptivity. It is impossible to develop receptivity until implicit obedience is given to the commandments of the Master. When you pay heed to the Master's Words, then that is a sign that you are growing in love for Him; and the more you grow in love for Him, the more receptivity you will develop.

At this time, I should also like to clarify certain misunderstandings on Initiation. Some experience of the Light and Sound is always given, whether little or great, depending on the background of the person being initiated. It sometimes happens that a man is tense at this time and so reduces his receptivity to the gracious Master Power working overhead. The best results are achieved when the person being

initiated is relaxed and quite fresh and buoyant. However, too much emphasis is placed on the initial experience received at the time of holy Initiation.

It is the first sign that God's grace has descended on a soul when that person receives Initiation from a Living Master. Such like people who are connected to the WORD or NAAM Power are most fortunate. It is through the grace of God alone that one is initiated. The greatest service that a disciple can render to the Master is to become a fit receptacle so that he can be attuned to the NAAM Power to which he has been connected. However, this takes time. The spiritual Path is a difficult one and requires a rigorous self-discipline. We must forever be on the alert against anything that draws us away from the Path. We must carry out the Master's instructions to the very letter and devote regular time to meditation. We must learn to overcome self-love, which is a fire that consumes and destroys, and learn to cultivate love for God, which is a fire that purges and purifies.

Initiation also means that one is accepted by the Master to enter the College of Spirituality. It is not by any means a graduation. To give you a worldly example, when a student is accepted by a university for a course of study, he is generally overjoyed at the mere acceptance. He does not immediately go to the President and demand his

graduation certificate. He knows that he must work hard at his studies in order to pass the intermediate and final examinations before he can be called a graduate. If he does not apply himself, then he should not be surprised if he fails in his examinations. After passing his final examination, the student is then rewarded with a degree, which entitles him to undertake post-graduate studies.

If one has to put in so much hard work to obtain worldly knowledge then how much harder should he expect to work and discipline himself in order to make himself worthy to receive that which the Master wishes to bestow upon him.

Until such time as the disciple begins to develop within and enjoy contact with the Inner Master, he must of necessity have firm faith in the Outer Master. The Master does not disclose all of His greatness at once, but only in proportion as an aspirant shows his keenness and makes progress on the Path, just as a student, when he advances in his studies, gets to know little by little something of the ability of his teacher. Similarly, the Master starts just like an ordinary teacher and imparts instructions as any friend or well-wisher would do. In due course of time, He demonstrates the authority of a Master and is finally seen to be embedded in *Sat* or Truth as Satguru. At this stage, He and God appear to be

merged in one another and there is no difference between them.

Finally, Initiation does not mean that life will be a bed of roses for the disciple. In the task of self-purification, physical and mental suffering play their part. Who is there that does not suffer at some time of his life? After Initiation, the process of lightening the load holding the soul in bondage is started. This process can be gone through speedily and happily if the disciple keeps sweet remembrance of the Master in his heart and endeavors to remain jolly in his spirits. As the disciple advances on the Path, he is given spiritual strength and outer adversities lose their pinching effect.

I wish you all speedy progress on the Way and, side by side with your own spiritual development, let the Light shining in each one of you be a source of inspiration to your fellow man.

I hope that this Circular Letter will inspire you all to greater effort, so that by the time I come among you, God willing, you will derive greater benefit from the Physical Presence of the Master.

With all love and best wishes,

Yours affectionately,

KIRPAL SINGH

II

The God-like Life

November 5, 1969 — from the January, 1970
Sat Sandesh

Dear Ones:

IN MY Circular Letter of June 13, it was explained in detail what is the responsibility of each and every initiate, the true meaning of Initiation and the life to be led by one who wishes to progress on the Path.

In continuation, I should like to say a few words on *Sadachar* or the righteous life, without which one cannot sit in the quiet of his own self and, with concentrated attention, pierce through the inner darkness.

To achieve true spiritual progress, one must lead “the good life,” I may even say a “God-like life,” before much inner progress can be made. At the same time, one must be fully dutiful to regular meditations, as both are essential. To lead a good life without devoting time to one’s spiritual practices will not raise the attention to the seat of the soul. Similarly, devoting hours to meditation without eliminating bad habits and

cultivating good ones in their place, will not get one anywhere. Purity of life is essential for fruitful meditations.

What is “the good life?” It is to have good thoughts, good words and good deeds. Sadachar is a life of continued rightness from beginning to end. It is for each initiate to occasionally pause and introspect as to how far he has succeeded in molding his life in accordance with the commandments of the Master. We talk of God, hear of God, and read of God, but we seldom practice God in our daily life. It is the practice of the Presence of God that matters and we can only have the awareness of this Presence by leading a God-like life; there are no short cuts on the way back to God.

Truth is higher than everything but higher still is true living. Truth and true living are not exclusive of each other but go together; one supplements the other and their combination forms the God-like life. One who practices true living will always earn his living by the sweat of his brow and feed himself and his family on rightly procured foods consisting of fruits, vegetables, nuts, cereals and permitted dairy products. Furthermore, he will be honest and aboveboard in his dealings with others. These three aspects of conduct are indispensable aids to true living.

One can gauge his or her spiritual progress by the measure of *conscious control* that he or she has over their thought pattern. One who has in some measure achieved this control will not be swayed or upset by outer conditions, stresses and strains that his environment may place on him. *If one cannot rise above, be in full control of and handle with ease the circumstances of his outer environment, he will never be able to succeed in the way of Spirituality.*

So the important thing is to first learn to handle your outer environment, consisting of your home and/or work life. We are to be judged by our actions and not by our words. It is from the abundance of our heart that all actions result, whether physical, emotional or intellectual. The mind is an index and reflecting mirror and it truly depicts one's inner state. A measure of success in how well you are succeeding in handling your outer environment will be a gradual awareness that you are becoming the master of your own thoughts.

It is to achieve this success that I introduced the self-introspective diaries. How many really keep their diaries properly? Very few, if any, I am sorry to say. If the diaries were to be taken advantage of, you would see a change in your behavior, your mode of thinking and consequently, you would progress spiritually by leaps and bounds. The purpose of the diary

is to reflect your own inner state, so that you know where you stand. It is a tool, which if used properly, will chisel you into a receptacle fit for the manifestation of the Master within you. You should put just as much devotion and attention into keeping your diary as you put into your meditations. The following points will give you the right understanding on the sublime purpose behind and benefits to be had from keeping the diary:

- (1) When, at the end of the day, you recall your failures in thought, word and deed, in which direction will your mind be turned? Naturally, it will go to the One who has asked you to keep it. So keeping the diary is also remembrance of the Master; you are saying something to Him. If you remember Him, well, He remembers you, and in time, you will develop receptivity to Him wherever you may be. There can be no true spiritual progress without receptivity, and the daily maintenance of the diary with full attention and a true yearning to be freed from the lapses which are recorded therein goes a long way to developing this receptivity.
- (2) In the Christian religion, I understand that those who wish may make a confession of their lapses before a priest. They may go once a month or weekly, but generally

not more often than once a week. But by keeping the diaries, you are making a confession every day. Let your confessions be honestly and openly recorded in the various columns, so that you know where you stand and can take rectifying action. The best and easiest way to cure your ills is to yearn to be free of them and, as mentioned above, to have sweet remembrance of the Master at the time you are filling in your diary.

- (3) Last and just as important as the foregoing, keeping the diary should not be allowed to stagnate into a mere recording of failures, which tends to become mechanical if done with little or no attention. The true purpose of putting these failures down in front of you is to make yourself aware of them so that they may be weeded out. To weed them out, it is not sufficient to cut off one or two branches, you must uproot the cause. Once you become aware of a failure, you should be able to trace it to a certain situation, and this situation will help you to identify the cause of the weakness in you that has to be strengthened. By and by, the very cause of the failure will drop off by itself.

Another important aspect of “the good life” concerns outer behavior, which should be natural to the society into which one is born; no acting or posing is required. There are some dear ones who believe that they should adopt the outer symbols of dress and name that characterize the society into which the Master was born, in the belief that this is pleasing to Him. The life of the spirit does not call for conversion to outer modes of living in name, appearance or apparel. The Masters do not come to make or unmake social orders. Their mission is just to fulfill the law of God, which is to redeem His lost children. They simply ask us to convert ourselves inwardly, to be poor in spirit and pure at heart. We should cultivate true humility, which is neither servile nor assertive. These are the things that will please the Master and make us receptive to the gracious Master Power working overhead.

If you live a life of humility and simplicity, you will have peace of mind. After all, what is there on earth that belongs to you? Why be attached to the vanities of the world when the treasures of divinity lie within you? If you live for God, all things shall work out in your best interests, not only spiritually but also materially. This is the fundamental law of God and can be realized by all who will practice true living.

The reward of true living will be that you will become receptive to the Master Power work-

ing over your head. No real progress can be had unless this receptivity is developed. By receptivity a disciple is cast into the same mold as the Master, but before one can become receptive, he must have right understanding. This is given either by word of mouth by the Master at the Satsangs conducted personally by Him or through His writings in the form of the many books and circular letters to those who live afar. Right understanding by word of mouth or through His writings constitutes only one third of the teachings of the Master; the other two thirds are achieved through developing receptivity. Christ said:

*I am the vine, ye are the branches.
He that abideth in me, and I in him,
the same bringeth forth much fruit;
for without me ye can do nothing.*

The first sign that a branch is receptive to the life-giving sap that rises in the body of the vine will be blossoms, and the second by the fruit that it will bear. If a branch cuts itself off from the sap, then. . . ? It will become but a dead piece of wood, fit only for the pruning shears of the gardener. The vine gets its food through its roots which are intertwined and embedded in the nutriment-giving soil. Therefore, the branch that is receptive or attached to the body of the vine gets the same food.

Similarly, the Master's roots are embedded and intertwined in the Godhead. So the disciple who is attached to or becomes receptive to the Master can not only be fed by the life-giving sap of the Master but can actually pass through His roots until he too becomes embedded or intertwined in the Godhead, and this can only be done by developing receptivity.

To attempt to gain the Godhead without being receptive to the Master Power is fraught with danger. Maulana Rumi says, "Do not go within without the Master, as there are many dangers inside." If one should happen to rise above body consciousness without being receptive to the Master Power, he will become hopelessly lost in the lower astral planes and runs a great risk of being deceived by the many manifestations of the Negative Power. There have been instances where even great Rishis have fallen because they relied on their own power to carry them over the dangers that abound in the inner regions.

So receptivity is important for success in all phases of life, both mundane and spiritual, and it can be achieved by following the right understanding given above.

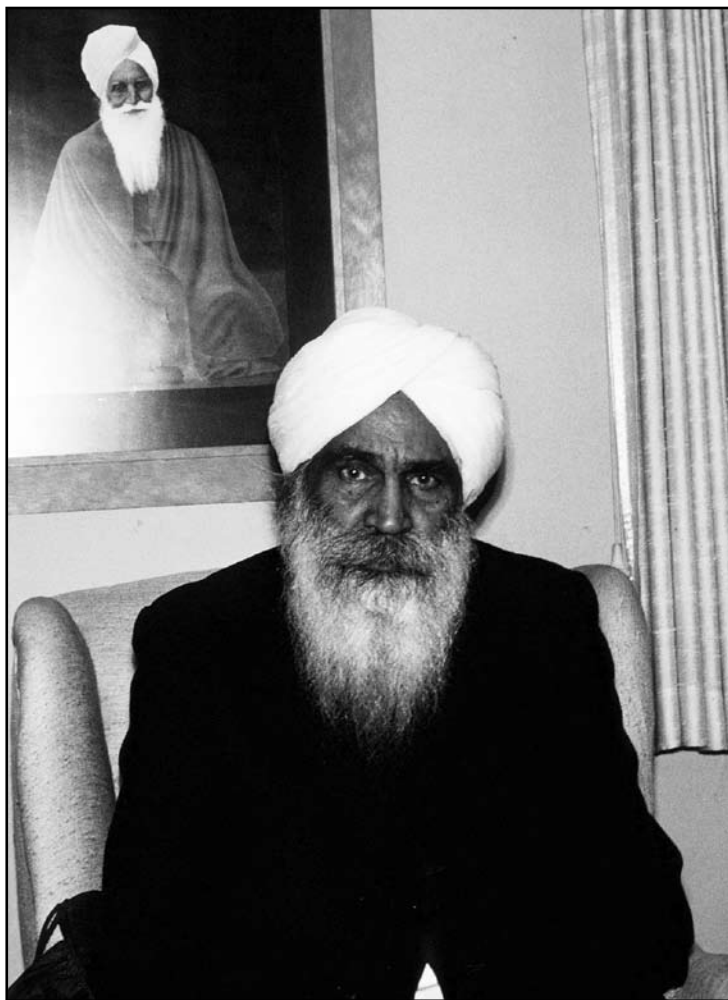
First, one must lead a God-like life;
second, the spiritual diaries must be
maintained in the accurate way as
already explained, and
third, you must learn to develop
receptivity.

If you succeed in the first two, the third will
follow of itself.

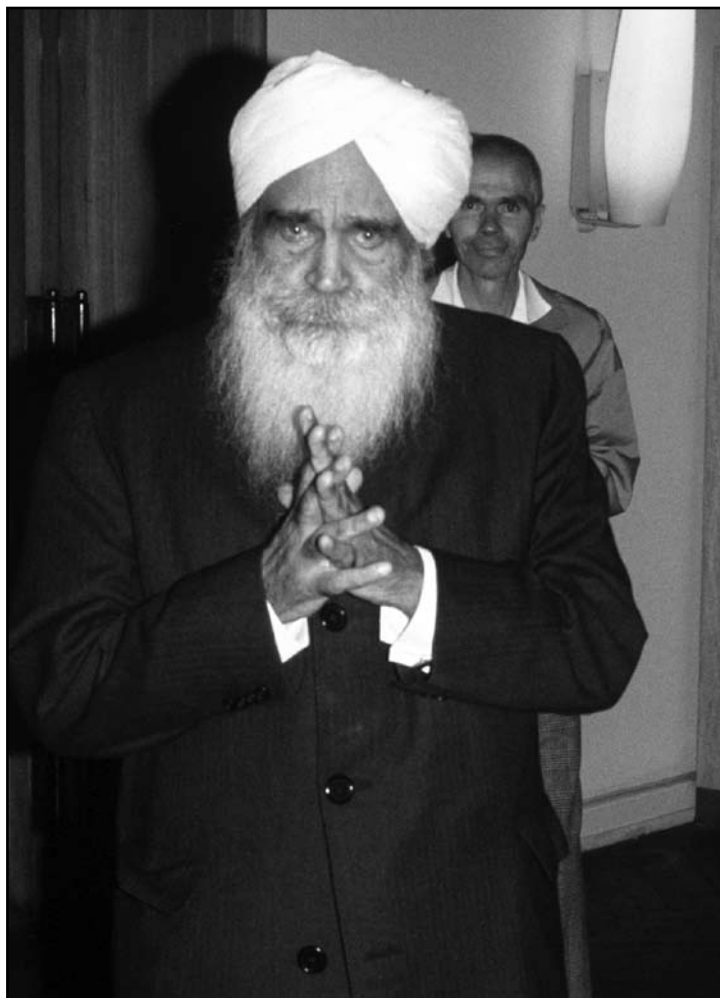
With all love and best wishes,

Yours affectionately,

KIRPAL SINGH



Sant Kirpal Singh Ji in California in 1963



Sant Kirpal Singh Ji
(1894-1974)

III

How to Develop Receptivity to the Master Power Within You

January 27, 1970 — from the February, 1970
Sat Sandesh

Dear Ones:

THE recent increase in correspondence received here indicates that the many books written by me, in addition to the Circular Letters issued over the past two years, specially those dated June 13 and November 5, 1969, have not been read, appreciated and digested by the dear ones. This is confirmed by the contents of the letters written to me by most of the initiates, which bring up the same questions and problems which had been answered in previous letters, or could have been answered by a proper study of the books and circulars already referred to.

My Circular Letters should be read again and again, both at Satsangs and individually. Again, I should like to stress that the Circular Letters dated June 13 and November 5 give the right understanding and guidance for all situations, and any problems or difficulties that may be

encountered in the day-to-day living of the initiates. You must put this right understanding into actual practice if you wish to succeed in the task of man-making, which you alone can do. The more you succeed in this way, the more receptivity you will develop to the Master Power within you. The Circular Letters mentioned above should be given to every new initiate, to give impetus to their Initiation.

To give further help and encouragement on the Way, my new book *Morning Talks* will soon be available for general distribution. This book, which covers most aspects of Spirituality, is a God-given spiritual textbook to which all initiates should constantly refer to see how they are measuring up to the standards required for success in their man-making. I cannot stress sufficiently the importance of reading this book, digesting its contents, and then living up to what it contains.

The dear ones should also be regular in attending Satsang, which is where the theoretical side of the Teachings is given, to enable them to increase their understanding of what the books and Circular Letters written by the Master contain. When you have right understanding, you will have right thoughts, and from right thoughts will automatically flow right words and right action.

Satsang is not a place for gossip or social get-togethers. It is a sacred forum where all meet to sit in sweet remembrance of the Master as well as to increase their understanding. While I have permitted meditations also to be held at Satsang in the past, generally after the Satsang, I would now suggest that those dear ones who would like to meditate together, do so before the Satsang commences. This will avoid the incidence of social chit-chat that has, in many cases, been reported to me as going on at the beginning and end of Satsang. It will also avoid the participation of non-initiates in the meditation period, which is not desirable, except in cases of sincere seekers after Truth who are desirous of initiation. When Satsang is finished, everyone should leave.

Those non-initiates who are interested in the Teachings should be advised to first thoroughly study the books and other literature available, before asking any questions. If after such a thorough study of the Teachings, they still have some questions, these may be answered by the Group Leader. By attending Satsang in the right spirit, the Master Power within each initiate will radiate, and the resultant charging of the atmosphere will give a boost to all. At times like these, the Master Power is given the right environment to do Its work, which is to prepare the dear ones for their second birth into the Beyond.

If all initiates give a proper study to the books and Circular Letters and also attend the Satsang in the way described above, there should be no need for them to write to the Master with any question or problem, the solution of which already lies at hand. Every initiate should understand that to write to me on any problem or with any question is to limit the Master Power working within them. It but delays the answer, which could otherwise be known within a short time by following the advice given above.

In my Circular of June 13, I advised the initiate who had some problem or question to which he required an answer, to sit quietly in a receptive mood, thereby attuning himself to the gracious Master Power within him. Then he would surely receive his answer and have full confidence as to what course of action he should take. For example, there is one story from the life of Lord Krishna. One of his disciples, a lady, was attacked by some men in a lonely place. So naturally, she cried out to Lord Krishna for help, but thought of him as being in the place where his physical body resided, which was many miles away. So, just when her condition was becoming desperate, Lord Krishna appeared and she was saved. When she remonstrated with Lord Krishna for taking so long to come to her aid, he replied: "Well, you thought of me as being many miles away from you, so it took some time for me to come to your

help. But if you had realized that I am always with you, am in fact your constant companion, I would have appeared instantaneously."

The diary forms on which you record your spiritual progress should of course continue to be sent to me, so that I can give further guidance on inner, spiritual progress. If any initiate feels that he must have some outer guidance on the Teachings, he should discuss his questions and/or problems with the Group Leader or Representative of his area. In this regard, Group Leaders and Representatives should be thoroughly familiar with the Teachings. They will greatly reduce their own workload if they read out at Satsang the Circular Letters already referred to in addition to selections from the books written by me. The new book *Morning Talks* will provide them with invaluable material for this purpose. But most of all, they should set an example to others in their actions. Example is better than precept. If they carry out their responsibilities in a loving and humble manner, they will become more receptive channels for the Master Power to work through. Their very radiation will benefit others without them uttering one word.

However, there is one very important point that must be borne in mind by all, whether initiates, group leaders or representatives. This

is, that group leaders and representatives are there purely for the purpose of giving out the theoretical side of the Teachings and in arranging facilities whereby the initiates of their group or area can meet together for Satsang. Group leaders and representatives are not to be used as crutches for the other initiates to lean upon. Nor should the initiates look to them for any purpose but to help them in understanding the Teachings. In other words, initiates should not look to them for spiritual guidance in any shape or form, as this is the function of the Master. If an initiate looks to a group leader or representative for spiritual guidance he automatically places a blockage in between himself and the Master and his spiritual progress will suffer in consequence. Similarly if a group leader or representative allows himself to be used in this way, he too stands to lose.

So to summarize, group leaders and representatives are there only to help others to have right understanding of the Teachings (which they can only do if they are thoroughly conversant with them), and to provide a healthy example of the life to be led. It should be remembered that the Master Power is within each initiate and that each one should be an inspiration to his fellow, whether initiate or non-initiate. Those who have developed more receptivity than others can by their very example and radiation

give a boost to their less developed brothers, without exerting any sort of superiority over them. I always used to pray to my Master that if any goodness went out of me to the benefit of my fellow man, then I should not know about it.

With all love and best wishes,

Yours affectionately,

KIRPAL SINGH

IV

Meditation and Spiritual Progress

February 20, 1971 — from the March, 1971
Sat Sandesh

OVER the past year, I have observed from the spiritual diaries sent in by the dear ones, that they report little or no inner progress, some even mentioning that they have made no headway since the time of their holy Initiation. Because there appears to be a lack of right understanding as to why steady progress has not been made, I should like to clarify the process by which such progress can be achieved.

If the dear ones were to do their spiritual practices correctly, with due regard to self-introspection, they would, as sure as two and two make four, rise above body consciousness and transcend into the Beyond, where the Inner Master is patiently waiting to greet His children at the threshold of the astral plane. But because they are unable to do this, even for a short while, they erroneously believe their meditations to be barren of all concrete results.

If you were able to follow the Master's instructions accurately, you would be sure to agree with St. Paul, who tells us in the Bible: "I die daily." Therefore, what is that prevents you from following the Master's instructions? It is your own mind, which you have not yet been able to coax away from the outer attachments of the world to the bliss that awaits it inside.

What the Master tells you to do is not really difficult if you could but *comprehend the simplicity of it*. He tells you to sit in a position most comfortable to you, one in which you can sit the longest without moving; that while sitting in this position, you are to remain wide awake with your attention directed at the seat of the soul behind and between the two eyebrows; that you are to look sweetly and serenely into the middle of the darkness in front of you, repeating the Simran of five charged names slowly and at intervals.

Some succeed in performing their spiritual disciplines in the prescribed manner in a short period; others do not for want of the conscious control of the mind and the outgoing faculties. This is why it has always been stressed to weed out all undesirable traits and habits, and to replace them by the opposite ennobling virtues; and for this, the maintenance of the monthly self-introspection diary is mandatory. The more you progress in man-making, the more your

mind and senses will come under your conscious control. This has already been dealt with very thoroughly, as well as other aspects of spiritual development, in my previous Circular Letters which together with *Morning Talks* constitute the yardsticks which you may apply to measure how far you have succeeded in your disciplines, both outer and inner.

So what is meant by “not doing the practices properly” is simply another way of saying that the one-pointed concentration preluding complete withdrawal to the eye focus has not yet been achieved by the dear ones.

You are the indweller of your own body, but are not yet its Master. Your servants, the mind and five senses, have usurped the throne on which your soul should sit. Until they are dispossessed and placed in their rightful place as servants, they will not allow you to withdraw and go in. The Master within, like any loving Father, is eagerly awaiting the day when you shall have set your house in order. He only requires one opportunity to snatch you from the prison house of the body, and like an expert angler, once He has successfully hooked His fish, He will not allow it to escape until He has it safely in His basket.

Man is so constituted that he cannot for long remain at one level. He either progresses or slips

back. You may judge for yourselves which way you are going by seeing how far your minds and senses are coming under your conscious control.

This is achieved not only by ethical living, but also by the inner help and strength you get every time you sit for your meditations. So, if no apparent inner headway is achieved, know it for sure that the ground is being watered. Every time you sit, you are creating a habit which one day the mind will accept as in its best interest, as opposed to its present habit of seeking enjoyment in outside things. Habit strengthens into nature, and this is the reason for the present difficulties experienced by the dear ones in their routine meditations. The habit of the mind in running after outside enjoyments has become natural to it. Therefore, it resents sitting in the quiet. By creating a new habit, you will, in time, change the nature of the mind from one seeking pleasure in things external to one thirsting for the bliss and sweetness to be had from things internal.

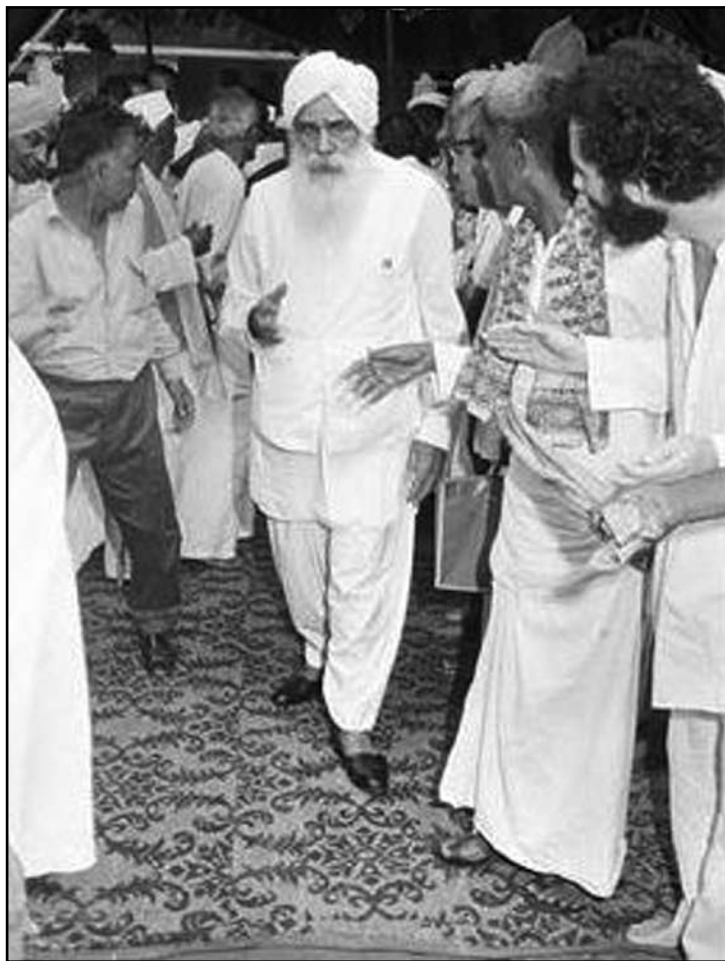
“Thy restless mind continually goes astray; how can it ever be brought to heel? Only by giving the heart and soul to the Word or Name of God; no other way has ever been found or ever will be found.” (Swami Ji)

So I wish for you to tread the Path having full faith and confidence in the Master, and above all, be grateful that you have been accepted for Initiation in this difficult age we are living in. Persevere, persevere, and persevere again. Perseverance combined with full faith in the gracious Master Power working overhead will one day remove all obstacles, and your cherished goal will be achieved.

With all love and best wishes,

Yours affectionately,

KIRPAL SINGH



Sant Kirpal Singh Ji
(1894-1974)



Sant Kirpal Singh Ji in Germany in 1963

V

Turn to the Master Within

July 6, 1973 — from the August, 1973

Sat Sandesh

DEAR CHILDREN OF LIGHT, REPRESENTATIVES, GROUP LEADERS, INITIATES, SEEKERS OF GOD AND ASPIRANTS:

It is a pleasure to see that the Vineyard of Hazur is in full bloom and His family is growing from strength to strength with the passage of time. Along with this, there is a corresponding increase in the work load, especially in the incoming mail that is growing in bulk each day.

In this connection, I have already issued three detailed Circular Letters – dated June 13 and November 5, 1969, and January 27, 1970, as printed in *Receptivity* – followed by another on February 20, 1971. The main purpose of issuing these Circular Letters was to provide useful and practical guidelines to the dear ones on the Path and consequently to streamline and cut down the unnecessary and avoidable correspondence. But it appears that the instructions contained therein have not been read,

appreciated and followed in the spirit in which they were issued. It is evident from the incessant inflow of numerous routine and stereotype letters/communications received over here in large numbers.

You would please realize that it takes a lot of time to dispose of it by working late hours in the night — many times beyond midnight. It is, therefore, once again desired to limit the correspondence work and to keep it within rational bounds. For this purpose it is suggested that every one must strive to do his or her mite to achieve the desired results positively so as to leave ample time for the Master to attend to more important matters of policy, planning and projects in hand relating to Man-making and spiritual upliftment all around.

I have, time and again, emphasized that each one should make oneself thoroughly conversant with: (a) the guidelines provided in the various books published so far, and (b) the contents of the various Circular Letters issued heretofore.

It is all the more important that the Group Leaders and the Representatives should, by careful reading and reverent study of the books and circular letters, make themselves thoroughly conversant with the basic tenets of the Science Spiritual and induce those in the fold, both old and new, to do likewise so as to have a clear and correct insight into the day to day prob-

lems of life which are, more or less, alike in their nature and are of a routine type. In this way, there would be a division of labor and each one would learn to stand on one's own legs and will also be able to help his or her brethren. By helping others you are, in fact, helping your own self in so many different forms. Selfless service has its own reward and being born of innate love for all, embraces the totality of His being.

Until now, it was suggested that the self-introspection diaries should come directly to the Master for obtaining instructions and guidance, but it is now felt that in the overall interest of the entire work and to lessen the strain on the Master, this work can safely be decentralized and left to the sagacious care of the Representatives and Group Leaders. The two things to be carefully observed in the diaries are:

- (1) Regular and accurate meditations from day to day and as a corollary, therefore, experiences will be gained in Vision and Audition;
- (2) Lapses in cardinal virtues, specially in thought, for mind is the greatest foe and has to be turned into a useful friend and ally by coaxing, cajoling and gradual restraint, by a careful watch over its antics.

Victory over the mind means victory over the world. One who can contain himself by controlling the mind is the greatest hero and the bravest of the brave. If this is achieved, lapses in words and deeds will take care of themselves and will automatically go down.

Another thing worth noting is difficulties and obstacles met with by the practitioners. These are, in the main, due to lack of carefree relaxation in practice, and consciousness of *pranas* (respiration), which supply a fulcrum to the mind and set it into woolgathering. Ignore the *pranas* as we ignore them in all our bodily activities.

Again, most of the dear souls crave for spectacular results and complain of slow progress. But, be it known that the time factor is an essential element and it differs with different individuals, depending on so many factors: each one's background, mental development, present environments and the degree of receptivity acquired.

The spiritual Path is an arduous up-hill journey and requires steadfast patience and perseverance. Slow and steady wins the race in the long run. The Master Power is more anxious to pull us up than we are prepared to repose in Him. He knows our needs more than we do and is ever ready to extend His helping hand to us if we care to grasp it. Instead of completely

giving ourselves to the healthier, higher and holier influence coming from above, we remain, for the most part, hide-bound or mind-ridden and thus we stand in the way of the Divine Power which comes down like a gentle dove if we are but ready to receive Him. On the contrary, we stand in between God and ourselves and keep surveying the process of withdrawal instead of engaging in the spiritual practices with all our heart, mind and soul.

Next, there are three types of common ailments which usually haunt and afflict our footsteps: physical or bodily, emotional or mental, and those caused by *Vis-Major* or the Divine Power. The major events in life are, for the most part, charted out beforehand and the rest too are the effects of causes set going in the past, and there is no escape therefrom. It is better to accept them smilingly and take them sportively than to rue over them and keep a long face all the time. Being in the flesh, it is not wise to expect wholeness all the time. We have to adjust ourselves to the surroundings, conditions and circumstances; and then the storms and stresses will just blow over like a gentle breeze. The initiates have, however, the added advantage of the LONG and STRONG arm of the Master Power which always works to their good, even in seemingly adverse situations.

These are some of the problems which, at one stage or another, crop up in the life of everyone, and most of the correspondence is of a stereotyped nature and as such can easily be handled and disposed of locally, by explaining matters sweetly and gently and putting things in their right perspective. In this way you can relieve the Master to a great extent. It would be better to read the instructions carefully, and an attempt should be made to make each realize the importance of minimizing the work load at this end.

These are just a few tips. All these matters are, as said above, fully explained in the various publications and circular letters, which cover a wider range of subjects and situations, and can easily be pressed into service to meet.

Last but not the least, there is a cardinal need for developing inner receptivity. The Master Power, as you all know, is not confined to any particular place. It is working in and around you. You have but to turn your face towards Him inwardly to get the required help and guidance wherever necessary. Learn to sit still and be mentally still, and the silence thus generated will be more vocal than words spoken and written; and you will have an instantaneous solution not only to your personal problems but to the problems of others as well. This is the greatest secret of success.

I am always there to help you, both within and without. I shall welcome all the references that are really of an important nature which cannot be easily resolved over there by the Group Leaders and Representatives.

My Love and good wishes are always with each one of you. You cannot imagine with what longing the Master Power awaits you at the eye focus ready to receive you with open arms. I wish you the best of luck and pluck in all your endeavors.

With all Love and kind thoughts,

Yours affectionately,

KIRPAL SINGH

About the Author

Considered by many people who met him in the East and in the West to have been a living example of a true Saint of Spirituality, Kirpal Singh was born in a rural setting in Sayyad Kasran in the Punjab (then in India, now in Pakistan) on February 6, 1894. He followed the career of a civil servant in the government of India, and retired on his own pension in 1947.

Following instructions from his Master (Sawan Singh Ji Maharaj, 1858-1948), he founded and directed RUHANI SATSANG. He was commissioned by God and authorized by his Master to carry forward the spiritual work of contacting sincere seekers after God with the WORD (or NAAM). He continued in that capacity until he left the earth plane on August 21, 1974.

Elected four times, consecutively and unanimously, as President of the World Fellowship of Religions, he upheld the truth that, though the various religions are different schools of thought, the aim of all religions is one and the same. Kirpal Singh visited the major cities in the United States on the occasions of each of his three world tours: in 1955, in 1963-64, and again in 1972, staying in the west for three months or more, each time.

From his intense study at the feet of Sawan Singh Ji Maharaj and from his own personal inner experiences of a spiritual nature, Kirpal Singh was eminently qualified to convey to sincere people everywhere the importance of self knowledge and God realization.

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